2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4



562 On the other hand, a man not on good terms with his
462 wife lets her do all the work herself, urging her on to greater
593 speed all the time. When the whole camp is on the move, the man saddles both his mare and camel, lights a fire near his tent, makes coffee for himself, and watches his wife with the servant or daughter strike and load the tent, furniture, and supplies. When this is done, he attaches the mare by the rein to the camel, mounts the latter, and rides forward to the head of the moving camp where he joins the warriors, *salaf*, not troubling in the least about his pack camels. On arriving at the new camping ground he selects a place for his tent, takes off the saddles from the animals, leans against the camel saddle, and waits for his wife to come and pitch the tent, spread out the rugs, and bring fuel. Only when all this is done will he enter the tent, build a fire, and make his coffee. Thus he acts the master until a reconciliation with the wife takes place; then he helps her again.

562 When guests arrive in the man's absence the woman
574 says to them: "See, O guests, the master of this tent is not at home, *tarâkom jâ ẓujûf râʿi-l-bejt mâ hw ḥâẓer*." Then she brings into the part of the tent reserved for the men fuel and red-hot coals, gives the guests the canister with coffee beans, water, and the coffeepots, and then returns to the women's compartment to prepare supper. When this is ready, if the herdsman or the servant is not back by that time, she calls the youngest of the guests or the one she knows to be the lowest in rank and hands him the dish with the food to carry to the others. If the wife is acquainted with the guests, she joins them after supper, drinks coffee with them, and amuses herself in their company till midnight.

## DIVORCE

586 The husband cannot be compelled to divorce his wife;
there are no reasons which would either require or prevent it, *en ṭalležha ʿala kejf*. If he wants to divorce her he can do so without telling her the reason, even should she beg him on her knees to keep her. Often he does not know the reason himself, for he has none. He simply takes a notion to divorce her and he does so, even though he may regret it soon afterwards. This is done most frequently by the younger chiefs
586 557 622 who for political reasons are obliged to advance themselves

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by marrying the daughters of other chiefs. After six months or, at most, one year they divorce their young wives, regardless of whether they have borne them children or are pregnant, and marry another girl or woman, so that they never have more than one wife in the tents.

According to common opinion, a man should divorce his wife as soon as the one becomes disagreeable to the other. As the proverb has it: "Reproach a herdsman or a wife with nothing; if thou hast occasion to reproach them frequently, thou hadst better dismiss them: *ar-râ'j w-al-mara la tenâkerhom elja tabri tenâkerhom dasserhom.*" When divorcing a woman the man says to her: "Go away! See, now thou art divorced and may attach thyself to another man! *korṭeri tarâč ṭâlež w-ar-raǧǧâl 'âlež.*" Or he says: "Thou art free altogether. Thy saddle cover is spread over thee! *Ḥazra' mazji 'alejč ǧalâleč.*" This means that in the same way as a saddled mare may be ridden by any one, any man may marry a divorced, and thus perfectly free, woman. The divorced wife gathers together her dresses, pillows, blankets, and rugs, saddles her she-camels, and loads her property. Just as she is about to depart the man says to her: "As soon as thou reachest the tent of thy kin and settest foot in the tent of thy kin, thy divorce will overtake thee in the tent of thy kin, *elja wasalti bejt halec ṭalâžeč jeǧič jâxelč ila bejt halce.*" for on the way from her husband's tent to that of her parents she is still under his protection. The moment she enters the tent of her kin, she breaks definitely the ties binding her to her husband and belongs to her *ahl*, kin, and to no one else. As long as her father is living, he is the representative of the whole kin for the divorced woman; after his death her eldest brother is the representative. If there are no brothers, the duty falls to the nearest relative, either an uncle or cousin.

The divorced woman may be remarried three times by her former husband. If he will not remarry her he proclaims: "Thou art divorced three times, *enti ṭâlež bet-ṭalâṭ al-ḥawârem.*" The man who divorces his wife without claiming what he has paid to her relatives may limit her freedom, *jeḥağğer taḥğir*, by stipulating: "I let any one have thee except So and So, to him I will not give thee; *an-uḥallič likill aḥad 'oḳob flân* (or *kowd flân*, or *rejr flân*) *mâni mḥallič leh.*" Or he may say: "Anybody may take thee but So and So, *an-uḥallič likill aḥad ja 'oḳob* (*ja kowd* or *ja rejr*) *flân.*" When a man